ENGLANDS Plus ultra,

BOTH

Of Hoped Mercies, and of Required Duties:

SHEWED

IN A SERMON PREACHED

to the Honourable Houſes of

PARLIAMENT, the Lord *Major*, Court of Aldermen, and Common-councell of *London*; together with the Aſſembly of Divines, at Chriſt-Church, *April* 2. 1646.

Being the day of their publike Thankſgiving to Almighty God for the great ſucceſſe of the Parliaments Army in the Weſt, eſpecially in *Cornwall*, under the Conduct of his Excellency Sr *THOMAS FAIRFAX.*

By JOSEPH CARYL, Miniſter of the Goſpel at *Magnus* neer the Bridge, *London*; and a Member of the Aſſembly of DIVINES.

LONDON,

Printed by *G. M.* for *John Rothwell* at the ſign of the Sun and fountain in *Pauls* Church-yard, and *Giles Calvert* at the ſign of the black-ſpread-Eagle at the weſt end of *Pauls*, 1646.

75(5)

Die Veneris, April 3. 1646.

ORdered by the Commons assembled in Parliament, That Thanks be given to M. *Caryl* and M. *Peters* for the great pains they took in the Sermons they preached yesterday before the Lords and Commons, and City of *London* at Christ-Church in *London*, at the entreaty of both Houses, being a day set apart for a publike Thanksgiving to God for the great successes it pleased him to give the Army under the Command of Sr *Thomas Fairfax* Knight, Generall; and that they be desired to print their Sermons. And it is ordered that none shall presume to print their Sermons without license under their hands writing. And that Sr *Arthur Hesilrig* and M. *Prideaux* do give them thanks, and desire them to print their Sermons accordingly.

H. Elsyng. Cler. Parl. D. Com.

I Appoint *John Rothwel* and *Giles Calvert* to print my Sermon.

Joseph Caryl.

TO THE RIGHT HONOVRABLE, THE *LORDS* and *COMMONS* Assembled in PARLIAMENT.

WHen that holy Prophet fore-told the sorrows and ill usage which the Sonne of God should finde among sinfull men in the days of his flesh, he cries out, Who shall declare his Generation (*Isa.* 53. 8.) which many understand of his eternal, some of his Generation in the fulnes of time, the mystery whereof was beyond words: Others of his holy seed, his crosse being fruitfull, and his death giving life to an innumerable Generation. But besides all these we may with good probability interpret the word Generation * for the time or age in which Christ was born, lived and died. And then the meaning is: whose tongue shall be able to speak, or pen to write the History of His Age? Where

* דור *Est generatio, seculum, tempus vitæ humanæ. & per Synecdochen, homines unæ ætate & generatione viventes Buxt.*

shall Rhetorique *enough be found to draw out or delineate with lively colours, the malice and enmity, the plots and conspiracies, the villanies and cruelties contrived and acted against that* innocent Lamb Jesus Christ: *Together with his most glorious victories and triumphs over them all?* Who shall declare his Generation?

I believe there hath scarce been a Generation, since that of Christs *sojourning upon the Earth, more hard to declare then this. We may well cry out,* Who shall declare this Generation? *What Age hath brought forth such* monstrous births of man, *or* such marvellous births of God? When did man or God shew more of Himself? *Did men ever assay to destroy a Nation by pollicies and by power, by threatning and by flattering, by confederacies abroad and combinations at home, as some have assaied to destroy this Nation? Or hath God assaied to deliver a Nation by temptations, by signs, and by wonders, and by warre, and by a mighty hand, and by a stretched-out arm, and by great terrours, according to all that the Lord our God hath done before our eyes? Some have said of* Zenophons Cyrus, *that surely it was written* (Non ad historiæ fidem, sed ad Principis effigiem) *not to shew what* Cyrus *personally was, but what a Prince in exactest compleature may be fancied to be. Such censures*

I am

I am perswaded after Ages will give of the true Stories (I hope some pens will write the truth) of these times, that surely they are poeticall raptures, or feigned Romances to shew the height of imagination, not the realitie of action. For whether we consider the strange beginnings, the difficult proceedings, the variety of judgements, the contrarietie of opinions, the stands and motions, the effects or issues of these warres and troubles, together with the faithfulneße or falseneße of men, the power and goodneße of God discovered in them, it will be found the most improbable relation that ever was put to paper.

The providence of God, which acts in all Nations, hath (as it were) striven to represent such scenes of action in England *as are hardly parallel'd by any that are past. His works among us, have not only justice, but beauty and wonder; not only mercie, but skill and art in them (Though to do them be his propertie, not his studie, his nature, not his labour) Man cannot so much as be suspected to have done these things,* God hath done like God. *The Lord needs not subscribe his name to his work, for, that his Name is neer, his wonderous works declare. It must be said by way of assertion,* This God hath wrought, *as well as by way of admiration,* What hath God wrought ?

God hath done so much for us, that the most which re-

mains for us to do, is to Admire and be Thankfull. If these Talents of mercy have not fair improvements, we shall be cast for the most unprofitable servants and idle Stewards that were ever trusted by the great Master of heaven and earth. Sad will their reckoning be, who sleight these mercies, but theirs saddest of all, who put forth a hand to corrupt and spoil them. The reason given by the holy Ghost, why his blood must be shed, who sheddeth mans blood, is this, because in the Image of God made he man. God hath made our victories and deliverances in his own image; There's not one of them, but looks like God. What their doom shall be, who by envie or self-ends, who by sowing divisions or making sides, who by fomenting jealousies or nourishing discontents go about to murther them, the perpetuall equity of that first statute-law puts into the mouth of every Iudge. Right honourable, that these works of God may be acclared by all manner of declarations, perfected into all manner of perfections, and that God who hath wrought them may be honoured with all manner of honours should now be Your special care and study: the care also and study of all, who taste the comforts and share in the blessings of them: of which number, I thankfully subscribe my self, and,

Your Honours humbly devoted
in the service of the Gospel
Ioseph Caryl.

A THANKSGIVING SERMON Preached to the Honourable Houſes of PARLIAMENT, &c. *April* 2. 1646.

PSAL. 118. 17.

I ſhall not die, but live; and declare the works of the Lord.

THis is a Pſalm of mercies, and of praiſes. A Pſalm compoſed of victories, and of thankſgivings.

The holy Pen-man at the firſt verſe, makes a generall invitation to the duty, upon a generall ground, *O give thanks unto the Lord, for he is good; becauſe his mercy endureth for ever.* But becauſe that which is every bodies work, is uſually no bodies work; therefore (in the next words) he puts the duty into diſtinct hands, *Let Iſrael now ſay, let the houſe of Aaron now ſay; let them now that fear the Lord ſay, that his mercy endureth for ever.* The Church of the Jews fals here under a three-fold diſtribution.

First, *Israel* the body of the Common-wealth.

Secondly, *The house of Aaron*, the Ministers of the Temple.

Thirdly, *All that fear the Lord*, Converts and Proselites out of all Nations under heaven.

Having thus awaken'd and summon'd all to this duty, he begins a narrative of the speciall grounds and reasons of it; which appear in two branches.

First, The readinesse of God to hear and help him, from the 5. vers. to the 10. *I called upon the Lord in distresse: the Lord answered me, and set me in a large place. The Lord is on my side*, &c.

Secondly, The malice of his enemies in opposing him; who are described,

1. Their multitude, *All Nations*, ver. 10. That is, the Nations round about: such as are named (*Psal.* 83. 7.) *Gebal and Ammon, and Amaleck, the Philistines with the inhabitants of Tire*, &c. *These have consulted together with one consent, they are confederate against me.*

2. Their neernesse of prevailing, *They compassed me about. David* was never in such a straight, or so near the borders of ruine, as when *Saul* and his men compassed *Him* and his men round about to take them (1 *Sam.* 23. 26.) when an enemy charges both *in front and flank, both van and reer*, they look like Masters of the field.

3. Their frequency in renewing their assaults; *They compassed me about; they compassed me about; yea, they compassed me about; They compassed me about like Bees.* Four times they compassed him about, and the fourth with an addition; the last charge was hottest, as setting their *Rest* upon it, to shew how restlesse and uncessant they were in their opposition.

4. He describes his enemies by the end which the

Lord

Lord brought them unto, *They are quenched as the fire of thorns* (verſ. 12.) Some read, *They are kindled as the fire of thorns*; both the Greek and the Chaldee tranſlate ſo; and it is uſuall in the Hebrew for the ſame word to ſignifie contraries, *as to bleſſe and to curſe*; ſo here, to *quench and to kindle*. The ſenſe amounts to the ſame, for that which is ſoon kindled, is ſoon quenched. *Davids* enemies were ſoon kindled as the fire of thorns, a ſmall matter ſet them on fire: and they were quenched or conſumed like thorns, which in a moment are both flame and aſhes.

5. He deſcribeth his enemies by the end which they intended him, or by their deſign againſt him, at the 13. verſe, *Thou haſt thruſt ſore at me that I might fall*; ruine was the project. Malice knows not how to go leſſe then deſtruction, *They thruſt ſore at him, that he might fall.*

The Pſalmiſt having made this report of his dangers and deliverances of his enemies riſing, rage and fall, gives glory to God, *verſ.* 14. *The Lord is my ſtrength and ſong, and he is become my ſalvation.* And all his people celebrate theſe mercies as well as ſhare in them (*verſ.* 15, 16.) *The voice of rejoycing and ſalvation is in the tabernacles of the righteous.* He, in whom they rejoyced, and who was the ſubject of their ſong, ſtands forth in the next words, *The right hand of the Lord doth valiantly: The right hand of the Lord is exalted; The right hand of the Lord doth valiantly.*

Davids joy now grows up to confidence, and from telling over the former mercies of God, he goes on to fore-tell thoſe which were future, in the Text now read.

I ſhall not die, but live; and declare the works of the Lord.

The words are a holy rapture or exultation of ſpirit;

his faith was too big for his heart, he must vent it at his lips, *I shall not die, but live*, &c.

There are two parts in this verse.

1. *Davids* confidence of future mercy, *I shall not die, but live.*

2. *Davids* conscience both of a present and future duty, *And declare the works of the Lord.*

There is a double reading of the words.

Some thus, *I am not dead, but alive*; which translation is contended for, as the best, by a learned Interpreter; and then the sense hath a mixture of joy and thankfulnes, that he who could number so many enemies, and so many dangers, should yet passe the pikes untoucht and out-live them all, *I am not dead, but alive*, O wonderfull! Blessed be God for this.

We read, *I shall not die, but live.* And so the words carry the sense of an high acting faith, or of a faith raised up to a full-grown assurance. Having told the story of his passed sufferings and salvations, he believes above and beyond all possible sufferings.

I shall not die, but live.

But was *David* immortall? *What man is he that liveth and shall not see death, and shall he deliver his soul from the hand of the grave?* Psal. 89.49. Is it not appointed unto all men once to die? And after *David* had served his generation, did not he fall asleep? Read we not often of *Davids* sepulchre? How then is it that he promiseth thus much to himself, *I shall not die, but live?*

There is a two-fold death.

1. } A { Naturall }
2. } { Violent } death.

David doth not promise himself priviledge from the former,

former, he waves not a ſubmiſſion to the law of nature. But *David* did believe God would protect him from the later: *I ſhall not die*, that is, a violent death, *I ſhall not die* by the hand of theſe men, I ſhall not die the death which they have voted me to in their counſels long ago.

Again, Death may be taken under another diſtinction. There is either,

A naturall, or A civil } death.

We may underſtand *David* of the later, *I ſhall not die a civil death*: as not a violent corporall death, they ſhall not take away the life of my body; ſo I ſhall not die a civil death, they ſhall not take away the proſperity of my eſtate. The two witneſſes are ſaid to be dead (*Revel.* 11. 8.) and their dead bodies to lie in the ſtreets, when they were diveſted of all power and priviledge in holding forth the truth of the Goſpel. The ſtate of the Jews in their Babylonian captivity is repreſented to *Ezekiel* by a valley full of dry bones (Chap. 37. 1, 2.) A man may have breath in his body, and yet the man ſcarce alive. The Apoſtle ſpeaks this ſenſe, (1 *Theſſ.* 3. 8.) *Now I live* (that is, now I live comfortably, now I feel my ſelf alive) *if ye ſtand faſt in the faith.* So here, *I ſhall not die*; that is, I ſhall not be miſerable, I ſhall not be trodden under foot, or live at the curteſie and allowance of my enemies.

And when he ſaith [*I*] we are not to reſtrain it to *Davids* perſon, he meaneth himſelf, and they who had adhered to him in that cauſe; I and my friends, I and the Common-wealth of *Judah*, *I and they ſhall not die, but live. A good man never reckons his happineſſe alone.*

But how would *David* imploy that his preſent and promiſed felicity? How would he beſtow that life, that proſperous life?

He doth not ſay, I will now live merrily, I will eat and drink, and take my pleaſure: he doth not ſay, I have got down mine enemies, I will now (as ſome perhaps ſlanderouſly reported him) neglect my friends. He doth not ſay, I have got power over my oppoſers, now I will uſe this power to oppreſſe whom I pleaſe. *David* could eaſier have died or been miſerable all his daies among his enemies, then to have lived and proſpered to theſe ends.

Once more; He doth not ſay, *I ſhall not die, but live*, to declare my own great works: Now the world ſhall know how ſucceſſull I have been in this warre; the Nations round about ſhall hear what my Generals and Chieftains have done; ſtories ſhall report to after ages, what gallant men *Joab* and *Abiſhai* have been. No, here is no mention of *Himſelf or of Theſe*, his declaration runs all upon the works of God, *I am not dead, but alive*, or, *I ſhall not die, but live; and declare the works of the Lord.*

The ſumme of all is, as if *David* had ſaid:

I well perceive that the deſign of my enemies was to take away my life, or at leaſt the comforts of my life; they thought a being in the world too much for me, and they were reſolved a welbeing I ſhould not have; but bleſſed be God, notwithſtanding all their projects and oppoſitions, I am not dead: my life is whole in me ſtill, and my ſtate is well mended. my enemies have not had their wils on me, either to tear my ſoul from my bodie, or to violate the comforts of either. I am not dead, and more I am alive, I, and my friends, I, and they who have embark'd in the ſame cauſe, and run the ſame adventures with me: We all thrive and flouriſh, we are alive and lives-like. And me thinkes from the mountain of this my preſent felicity

I look

I look upon the mercies of many years to come; my faith begins to propheſie, and my ſpirituall proſpective draws before me the bleſſings of many generations, even bleſſings for the children yet unborn; as I am not dead but alive, ſo I ſhall not die but live; God hath not given me into the hand of theſe men, nor ſhined upon their counſels againſt me, and now I am confident that he will not. The ſenſe and faith which I have of theſe things pleaſes me exceedingly, but that which is moſt contentfull to me, and the very project of my ſoul, is, that my life ſhall run out in the honouring of my God, that theſe victories which he hath given me over mine enemies ſhall overcome me to his ſervice, that the greateſt work of my reign ſhall be to make a declaration of what God hath wrought.

I ſhall not die, but live; and declare the works of the Lord.

I ſhall now draw out ſome particulars from the generall ſenſe thus given. And firſt take an Obſervation riſing equally from either reading;

That the deſign of malicious enemies is the ruine of their oppoſers.

When *David* ſaith, *I am not dead, but alive*; he intimates that the enemy ſought his life; or, when he ſaith, *I ſhall not die, but live*; he implies the enemy would ſtill go on purſuing his life. *Jacob* fore-ſaw no leſſe danger from his malicious brother (*Gen.* 32. 11.) *I fear him (ſaith he) leſt he will come and ſmite me, and the mother upon the children.* Queen *Eſther* in the ſixth of that book, ſhews the malice of *Haman*, acting thus high, *We are ſold, I, and my people, to be deſtroyed, to be ſlain, and to periſh; If we had been ſold for bond-men and bond-women, I had held my tongue, though the enemy could not countervail the Kings damage*; but that's not the thing which will ſatisfie *Haman*, *We are ſold to be ſlain, and to be deſtroyed.*

It

It is a vexation to malice not to do it's uttermoſt. Some of the *Talmudiſts* have obſerved, that the devil was as much wounded with that reſtraint which God put upon him, that he ſhould not take away the life of *Job*, as *Job* was with all the wounds which the devil inflicted upon his body; *See, he is in thine hand, but ſave his life.* The devil would have gone to life, unleſſe he had been ſtopt. Malice hath no bounds, and it keeps none, but thoſe, which an inſuperable hand preſcribes or impoſes. The children of *Edom* are not contented with defacing the beauty, with breaking down the battlements, or uncovering the roof of *Sion*, their cry is, *Raſe it, raſe it, even to the foundation thereof* (Pſal. 137. 7.) As Antipathy is not againſt any one individuall, but againſt the whole kinde; ſo it is not againſt any one good of the individuall, but againſt all kinde of good which he enjoyes. Thus the Prophet deſcribes the *Babylonian* cruelty againſt *Jeruſalem* (Jer. 51. 34.) *Nebuchadnezzar King of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.* By that time all the luſts of wicked men are ſerved, they ſweep all away. That (as the Prophet ſpeaks) which the Palmer-worm leaves, the locuſt eats, and that which the locuſt leaves the canker-worm eats: ſo we may ſay, that which ambition leaves, covetouſneſſe takes; that which covetouſneſſe leaves, cruelty takes; that which cruelty leaves, gluttony and drunkenneſſe take; and that which gluttony and drunkenneſſe leave, wantonneſſe takes away, till all's gone.

Hence it is that the Lord is ſo ſevere againſt the enemies of his people, *Revel. 16. 6. Thou haſt given them bloud to drink, for they are worthy:* they muſt drink bloud, for

for nothing would satisfie them but bloud. And (*Jer.* 51.35.) the Church is propheſied, imprecating like vengeance upon *Babylon*, *The violence done to me be upon Babylon, ſhall the inhabitant of Zion ſay; and my bloud upon the inhabitants of Caldea, ſhall Jeruſalem ſay.* And again, *O daughter of Babylon who art to be deſtroyed, happy ſhall he be, who rewardeth thee, as thou haſt ſerved us.* Pſal. 137.8.

In this glaſſe we may ſee the face of many of their hearts, out of whoſe hands, we rejoyce that we are delivered this day. It is nothing but the want of power which hath hindered the execution of utmoſt rage. And therefore where God giveth power, what ſhould ſtand between juſtice, and the execution of it? I would not blow up revenges, but thus much I ſay, *It is as dangerous not to execute juſtice, as it is to take revenge.*

So much in generall, from the deſign of *Davids* enemies, it was death and ruine.

Take two notes from that reading, *I am not dead, but alive.* Firſt, thus,

It is a mercy in times of great danger, to eſcape death, or to come off with our lives.

It is a mercy not to live in times, when God viſits a people only to puniſh their ſinne; and therefore ſome of the good Kings of *Judah*, were promiſed that they ſhould die, before ſuch troubles were borne: even *Balaam* (Numb. 24.23.) prophecying of the ſore calamities of divers Nations, breaths out in compaſſion, *Alas, who ſhall live when God doth this?* Who would deſire to live in ſuch a time? *The righteous is taken away from the evil to come* (Iſa. 57.1.) But to live in times, when God viſits a people, for the purging of their ſins, this is a great mercy. To live in ſuch times, and to get thorow them, though but with an eſcape, is a mercy. But to get thorow

row thoſe times with a conqueſt, is a great mercy. It is an honour to live in troubles which overcome us, while we are contending for truth and righteouſneſſe: But to live in troubles, where contending for truth and righteouſneſſe we overcome, is our happineſſe. *To be in deaths often* is an honourable life; but often to conquer deaths is an *Heroicall life.*

Right Honourable and Beloved, this is *Englands* mercy. Life is the richeſt commodity of this life. Life among Naturals is next in value to the ſoul, and it is in value above all Civils. Satans eſtimate may be taken in this point (Job 2.) *Skin for skin, and all that a man hath will he give for his life.* Life is ſweet, life is a treaſure. And there hath been much digging for this treaſure. We have gone thorow fire and water variety of dangers: we have walked for four or five years, not only in a valley of tears, but of bloud, in the very *valley of the ſhadow of death,* and yet we are not dead, but alive. What though it hath coſt much to preſerve theſe lives; (who would die to ſave charges?) what though eſtates be *ſhortned,* yet life is *lengthned?* what though ſome of the lading hath been caſt over-board in this ſtorm, yet the veſſell is ſafe; *We are not dead, but alive*; We (if ever any) may ſay it with a mixture of wonder and thankfulneſſe, *Engl'and is not dead but alive.* There were many who looked upon her as dying and gaſping out her laſt breath: Many hoped and many feared *England* would have been in her winding-ſheet before this time. How often have we (like *Iſrael* at the red ſea) been talking of our graves? How often have we waxed ſtrong in unbelief, and concluded (as *David* once did) *we ſhall one day periſh?* yet we may ſay, *England is not dead, but alive.*

And what a mercy is it that we can read this text to the Parliament

Parliament of *England*, *Ye are not dead, but alive.* The Parliament hath had death ſtanding at their doors, death looking thorow the key-hole, ſcarce ſuffering the door to ſhut, leſt (if called) it ſhould not come in faſt enough, and yet we may ſay, *The Parliament of England is not dead, but alive.* And which is moſt conſiderable (as in it's greateſt ſwounings and convulſions it alwaies retained life in it ſelf, and lived in the hearts and prayers of the faithfull in the land, ſo) it now liveth in the tongues and pens (I know not in what ſtate it is in the hearts) of thoſe with whom it was reckon'd among the dead. The Parliament of *England* hath been praied to death, curſed to death, drunk to death, devoted to death, and voted to death (I am ſure a civil death) in deepeſt conſultations, and yet it is alive, and lives in the mouths of many, whoſe throats were once an open ſepulchre, to ſwallow it up and bury it for ever. Let this mercy be remembred, as that which is the mother-mercy, or the inſtrument, the parent of all our Nationall mercies. *The Parliament of England is not dead, but alive.*

For the *City of London*, this great and renowned City, what a mercy is it that we can ſay, *London is not dead, but alive?* Death hath been hovering about your wals, death waited when it ſhould be admitted to look in at your windows. Yea, the death of this City hath been breeding in it's own bowels. Some members have been contriving the death of the whole body, and have themſelves juſtly died for it. And that which the Prophet ſpeaks (*Lam.* 4. 12.) concerning *Jeruſalem*, *The Kings of the earth, and all the inhabitants of the world would not have believed, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem*; may be inverted concerning *London*, The Kings and Nations about us would not believe

lieve but that the enemy would have entred in at the gates of *London* before this time; yet notwithſtanding ſecret underminings and open threatnings, *This great City* (which holds much of the life of the whole Nation) *is not dead but alive:* This City hath not had ſo much as a mount caſt up, nor an arrow ſhot againſt it.

Laſtly, How many are there in this *Honourable Audience*, who have gone forth with their lives in their hand, who have (as it were) converſed with death? Some (I believe) are here, who have led Armies in the field, who have been in the head of them in times of greateſt danger, and hotteſt aſſaults, who have ſeen pale death on every ſide, who have heard the groans and beheld the wounds of the dying; let them all bleſſe God, that they and we can ſay, *They are not dead, but alive.*

A great King (1 *King.* 20. 32.) made it his requeſt, and would have been glad of the grant, *I pray thee let me live. Eſther* makes the ſame ſuit to *Ahaſhuerus* (*Chap.*7.3.) *Let my life be given me at my petition, and my people at my requeſt.* And all that God himſelf promiſed ſome very good men (in a time of common calamity) was, *That they ſhould have their lives for a prey*, as for *great things* they were not to be look'd for, *Jer.*39.18. & 45.5. That we can ſay thus much, we are alive, is a mercy, if we could ſay no more.

But if we can ſay more; if we can ſay, we are not only alive, that is, numbred among *livers*: but we are alive; that is, numbred among *rejoycers*, this would riſe to a high prized mercy. That's a ſecond Note, which I ſhall briefly touch.

For a people after they have runne thorow great dangers, to live enjoying great comforts and ſucceſſes, is an amazing mercy.

Not

Not to be dead but alive, is mercy, but to be alive and proſperous, what a mercy is that! This calleth as much for admiration, as thankfulneſſe. It was much that the Buſh burned, and was not conſumed, *Exod.* 3. 2. but that a Buſh ſhould burn, and at that time bloſſom and bear fruit, how admirable were that! When *Joſephs* brethren (*Gen.* 45.) returned and told their father, *Ioſeph is yet alive*, had the report ended there, *Iacobs* heart had been exceedingly revived; but when they tell him, *Ioſeph is yet alive, and he is Governour over all the land of Ægypt*; how did this amaze the ſpirit of old *Iacob*! He was ready to die with joy, to hear that his ſon was not only not dead, but alive in ſuch an eſtate of honour.

This day is witneſſe; This ſolemn meeting is a proof, That *the Kingdom, the Parliament of England, the City of London*, do not only live but proſper. Ye are not eſcaped only (as *Job* ſpeaks, *Chap.* 19. 20.) *with the skin of your teeth*, but with your Ornaments and Honours, with your riches and priviledges. Ye have not only breath and a being, but ſtrength and a wel-being; ye are encompaſſed with bleſſings, and the Candle of God ſhines upon your heads. *Though* (as the Pſalmiſt ſpeaks, *Pſal.* 66. 12.) *Ye have gone thorow much fire and water, yet God hath brought you to a wealthy place.* Ye are not enjoying a life only, a life within one ſtep or degree of death, but ye live your lives, ye have a life that hath abundance of life in it, ſuch livelines, ſuch vigour your affairs have not had ſince theſe troubles began.

What the Oratour ſpake with indignation of *Catiline*, a conſpiratour againſt the peace of his countrey, *Vivit, etiam in Senatum venit*, the man hath honour, whoſe life is more then his due: The ſame may I ſay with much gratulation, of you, *Noble Patriots, Vivitis, etiam in Senatum venitis, Ye*

live, and ye live still like Senatours. Your Honour is great in the salvation which God hath wrought: *Your Sunne riſes in the Weſt*; Your victories abroad are ſtupendious; Your union (which this daies apparance is a great demonſtration of) I ſay, your union at home is pleaſant and harmonious, the *Two Houſes* with each other, both with the *City* concentring in this ſolemn duty.

I would ſay this, from the ſenſe of this great mercy.

Right Honourable, ſeeing the Lord hath given you your lives for a prey, and added proſperity to your lives, let the cauſe of God not only live but proſper in the land. Improve your utmoſt, that Jeſus Chriſt may have, not only a being, or a breathing in the land, and in your lives, but that he may raign & live gloriouſly both in the Land, and in your lives. The Apoſtle *Iohn* in his 3^d^ *Ep.* to *Gaius*, wiſhes that his body might proſper even as his ſoul proſpered; My wiſh is that all your ſouls, and all the affairs of ſouls, may live and proſper, as God hath cauſed your bodies and outward eſtates to live and proſper: My wiſh is, that all the Churches of Chriſt, may live and proſper, even as the Common-wealth proſpers, *The Church of Chriſt is the ſoul of that Common-wealth, where it is.* Many Common-wealths have proſpered where Chriſt hath had no Church at all, but (I think) there was never any Common-wealth that proſpered where Chriſt had a Church, if that Church did not live up in the ſame degree of proſperity, that the Common-wealth did, I mean, if the Church had not a flouriſhing life in it's capacity according to the flouriſhing of the State wherein it lived. I ſpeak not of the Church, under the old notion of the *Church-men*, but I ſpeak of the Church, as comprehending all the Saints and ſervants of Jeſus Chriſt, all the faithfull in the Land; let them all have, not only a life

life, but a comfortable life. This will answer the mercy of God, in giving the State, not only a being, but such a comfortable being, as it hath at this day.

I know, Right Honourable, it was farre from your thoughts, ever to have spoken like that *Roman* Tyrant, *If I must die, let fire and earth mingle*, let all go to confusion: if I must die, let all the world die too. I doubt not but you would have rejoyced (though your own lives had been the price) to have known, that *England* should live, it would have been your comfort, that the foundations of mercy to a future generation had been surely laid, though in your own ruines: Though (as *Iudah* pleads with *Ioseph* for the return of *Benjamin*, Gen. 44. 30.) I verily believe, that the life of the Kingdom of *England*, is bound up in the Parliament of *England*, and when this dies, that must, in the notion here intended. But I am sure ye are further off from the speech of that other *Roman Tyrant*, who said, *Let fire and earth mingle, so I may live and prosper*, so I may have what pleaseth me, no matter what becomes of the rest of the world. I know ye abhorre to think, much more to resolve, *Now we live and prosper, let fire and earth mingle, let justice and oppression mingle, let Christ and Belial mingle, let truth and errour mingle, let light and darkneſse mingle, let good and evil mingle, let confusion and disorder appear in the face, and live in the body of the whole Nation, if they will.* Therefore as the Lord hath given us in this mercy, that you are not dead but alive, so let it be, I humbly beseech you, your care in answer thereunto, that the work of God, that all who fear God, that the cause and people of God, that the flock of Jesus Christ, may not only not die, but live prosperously with, and under your Government.

I now come to the second reading, our reading of the

the Text, *I ſhall not die, but live:* So it is a voice of holy confidence, and it yeelds this plain Obſervation.

That, The experience of former mercies and ſucceſſes is a ground of hope for future and continued mercies and ſucceſſes.

Faith turneth this experience, *I am not dead, but alive,* into this confidence, *I ſhall not die, but live.* Hope is the firſt-born of experience (*Rom.* 5. 4.) The Apoſtle argues ſo (2 Cor. 1. 10.) *He hath delivered us from ſo great a death:* A great death; all death in it ſelf is of one ſize, but the waies of death, and the dangers of death are of different ſizes and dimenſions, *He hath delivered us from ſo great a death* (deadly dangers) *and he doth deliver us*; what of that? *And we truſt that he will alſo deliver us.* What God hath done and doth, is eaſily believed he will doe. The people of *Iſrael* being got thorow the red Sea, kept a day of Thankſgiving, and we finde that they grew confident of getting into *Canaan* preſently, Exod. 15. 13, 14. *Thou in thy mercy haſt led forth the people, which thou haſt redeemed; thou haſt guided them in thy ſtrength unto thy holy habitation: the people ſhall hear and be afraid, ſorrow ſhall take hold of the inhabitants of Paleſtina, the Dukes of Edom ſhall be amazed,* &c. *Iſrael* had ſet but a foot (as it were) beyond the red Sea, and yet now they tryumph, as if they had a footing in *Canaan.* Was not *Moſes* too forward in this, and were not the people over confident? No, they had a juſt ground of hope, that God would carry them thorow that *Wilderneſſe*, becauſe he had brought them thorow that *red Sea.* *David* ſaw *Goliah* vanquiſhed in the victory he obtained over a Lion and a Bear, this uncircumciſed *Philiſtine* ſhall be as one of them.

I be-

I beseech you let your faith grow thus vigorous, and turn experiences into confidences, *Because ye are not dead, but alive; believe that ye shall not die, but live.*

I would not invite you to build Castles in the air, nor would I nurse up presumptuous thoughts in any. I know that *Babylon* shall be *as confident, as confidence it self*, immediately before her destruction, *Revel.* 18. 7. *I sit a Queen, and am no widow, and shall see no sorrow*, and yet all her sorrows shall then come upon her. I know the people of God may over-act their faith, and be confident without cause, as the Prophet speaks (Jer. 2. 37.) *The Lord hath rejected thy confidences, and thou shalt not prosper in them.* But though I would not, yea, I dare not be over-bold or presuming, yet I would not have any distrustfull or unbelieving. *God is a Rock, and his work is perfect:* We are sure he hath begun a work, why should we not believe he will bring it unto perfection?

It may be, some abroad will object, as *Rabshakeh* once did against *Hezekiah* and the Jews (2 King. 18. 19.) *Thus saith the great King, the King of Assyria, What confidence is this wherein thou trustest?* Thou presumest thou shalt be deliver'd from the invasion of *Senacherib*, What is this confidence, saith *Rabshakeh*, tell me thy strength? Possibly *thou wilt say (but they are but vain words) I have counsell and strength for the warre.* Or, if thou hast not strength of thy own, yet thou hast friends and confederates to assist thee. I wonder where. Tell me? *Now on whom dost thou trust, that thou rebellest against me?* If thou wilt not discover the *lock wherein thy strength lies*, then I will doe it for thee; *Now behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into a mans hand, and pierce it: So is Pharaoh King of Egypt unto all that trust on him.* Thus he sleights his con-

the Text, *I shall not die, but live*: So it is a voice of holy confidence, and it yeelds this plain Observation.

That, The experience of former mercies and successes is a ground of hope for future and continued mercies and successes.

Faith turneth this experience, *I am not dead, but alive*, into this confidence, *I shall not die, but live*. Hope is the first-born of experience (*Rom.* 5. 4.) The Apostle argues so (2 Cor. 1. 10.) *He hath delivered us from so great a death*: A great death; all death in it self is of one size, but the waies of death, and the dangers of death are of different sizes and dimensions, *He hath delivered us from so great a death* (deadly dangers) *and he doth deliver us*; what of that? *And we trust that he will also deliver us.* What God hath done and doth, is easily believed he will doe. The people of *Israel* being got thorow the red Sea, kept a day of Thanksgiving, and we finde that they grew confident of getting into *Canaan* presently, Exod. 15. 13, 14. *Thou in thy mercy hast led forth the people, which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation: the people shall hear and be afraid, sorrow shall take hold of the inhabitants of Palestina, the Dukes of Edom shall be amazed*, &c. *Israel* had set but a foot (as it were) beyond the red Sea, and yet now they tryumph, as if they had a footing in *Canaan*. Was not *Moses* too forward in this, and were not the people over confident? No, they had a just ground of hope, that God would carry them thorow that *Wilderneſſe*, because he had brought them thorow that *red Sea*. *David* saw *Goliah* vanquished in the victory he obtained over a Lion and a Bear, this uncircumcised *Philistine* shall be as one of them.

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fidences in men: And becauſe he knew *Hezekiah* and the Jews had a reſerve, when the arm of fleſh was broken, therefore he takes them off from that too (verſ. 22.) *But if ye ſay unto me, We truſt in the Lord our God; Is not that he, whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, ye ſhall worſhip before this Altar in Jeruſalem?* As if he had ſaid, *Doe ye build your confidence in God, when ye have done God ſuch a diſſervice as this, the defacing and demoliſhing of his Altars? Are ye ſo audacious as to believe that God will help you, when you have thus diſhonoured him? Can you expect his aid ſhould be the reward of your ſacrilege? Be aſhamed of theſe hopes, make not your God a protectour of your impieties.* Some (I ſay) from abroad may thinke to cut the ſinews of our confidence by ſuch an argument; What is your confidence to prevail, or that the Parliament ſhould proſper? Are not they the men, who have pull'd down *Altars*, and aboliſh'd *Prelacy*? Have not they turned out the *old Liturgy*, and *daſh'd the Ceremonies*? Have not they done theſe things by their authority, and ſhall they live?

To ſuch Objecters I ſay, our confidence gathers life from this Objection. Theſe (Right Honourable) are *ſplendida peccata*, ſhining ſins indeed, and holy impieties. If theſe be your faults, they are glorious ones, and we may fatten our faith by ſuch doubts caſt in from theſe without. We may rather build upon it, that you ſhall proſper, becauſe God hath enobled your ſpirits, to doe ſuch things as theſe: even as *Hezekiah* proſpered in thoſe works, which yet the railing *Rabſhakeh* ſuppoſed his certain ruine.

There are other Objections againſt this confidence, which are more weighty and ſad. I will name but three.

First,

Firſt, What? ſo confident that we ſhall live, and yet the Kingdome ſo abound with ſinne? When there is ſo much life in ſinne, ſhall ſuch a people live? Live and proſper?

I acknowledge, that when we conſider the ſins and profaneneſſes, the wickedneſſes and blaſphemies, which are in the Nation, we have juſt cauſe in reference to them, not only to rejoyce with trembling, but to tremble without rejoycing. Theſe may give us cauſe to fear, that all the troubles we have hitherto had, are but the beginning of our ſorrows; And that the Lord, inſtead of turning back our captivity, ſhould turn us back into captivity. We may have cauſe to fear, that even the great and ſolemn meeting of this day, upon (as I may ſo call it) *this mountain of our preſent felicity*, ſhould be but like *Moſes* his going up to *Mount Nebo, or the top of Piſgah*, in the later end of the book of *Deuteronomy*, from thence to view the Land of *Canaan*, which himſelf ſhould never enter into: The Lord may make this happy ſpectacle, but as a ſhort view, a tranſient glimpſe of thoſe glories and comforts, of thoſe bleſſings and mercies, which peace and union in a ſetled eſtate bring forth to a Nation: and the word might go out againſt us all, even againſt *Moſes and Aaron, Magiſtrates and Miniſters*, even againſt thoſe, who have been moſt faithfull in the carrying on of this great ſervice and moſt induſtrious, even againſt thoſe, who have ſhed moſt tears, and have laid up moſt prayers, even againſt thoſe who have ſweat moſt, or bled moſt, *Ye ſhall all die on this ſide Jordan*. Your ſins ſhall conſume your carcaſes in this wilderneſſe; this is acknowledged, and what ever the iſſue be, let God be glorified.

But the Lord doth not account, as man accounteth, neither are his thoughts as mans thoughts. Take but two

instances. The one, *Psal.* 106. 6, 7. where the unbelief and provocations of the people of *Israel* are reported, *We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea.* Yet, he comes in with a *non obstante*, at the 8. verse, *Nevertheless he saved them for his Names sake, that he might make his mighty power to be known.* If God will save for his names sake, what people is there whom he may not save?

The other Scripture is (Isa. 57. 17.) *For the iniquity of his covetousnesse was I wroth, and smote him, I hid me, and was wroth:* What did this smiting effect? It follows, *He went on frowardly in the way of his heart*; he went on sinning, while God was smiting; what could any one expect now, but that the Lord who smote him before, should at the next blow destroy him? Yet hear, O miracle of mercy! *I have seen his waies* (vers. 18.) What waies, repenting waies, reforming waies, holy waies? No, his waies, the waies of his own froward heart. And what will God doe? Doth he say, I will strike him down in his waies, I will kill him in his waies? No, *I have seen his waies, and will heal him.* I will heal the former wounds instead of making new wounds; There is more mercy, yet, *I will lead him also, and restore comforts unto him, and to his mourners.* God doth not usually heal the wounds of judgement, till the wounds of sin are healed: yet sometimes he doth. And what know we but the Lord may once again make a parallel mercy to that promised his ancient people, and restore comfort to those hearts, *Who goe on* (as this Objection charges) *frowardly in the way of their hearts?*

Secondly, Others may object, what? so much confidence

dence of a ſucceſſion of mercies? Look to the Church, and to the matter of the worſhip; *Superſtition* is gone, but *prophaneneſſe* ſtands at the door; *Prelacy* is gone, but *Anarchy* is feared: and can we yet be confident? Sure to invite to a day of rejoycing, when we are in ſuch a condition, is but like bidding the ſons of *Zion* to ſing one of their ſongs at the waters of *Babylon*.

I acknowledge, there is little reaſon to rejoyce in the light of this world, whileſt the Goſpel is under a cloud; that there is very little reaſon to take warmth at the heat of any Sunne, while *Chriſt the Sunne of righteouſneſſe* is eclipſed by the interpoſition of any ſublunary intereſt whatſoever.

But muſt we deſpond, and give all for loſt, becauſe light hath not (ſuppoſing that it hath not) that free and kinde entertainment which we deſire? Muſt we reſolve that Chriſt ſhall loſe his right (ſuppoſe it ſo) becauſe he hath it not, or becauſe he hath it not by the day ſet in our Kalendar? Poſſibly, the Kalendar of Heaven hath a poſtdate to ours. A woe belongs to thoſe who neglect to finiſh the work of the Lord (like them in the Prophet) upon this ſurmiſe, *The time is not come, the time that the Lords houſe ſhould be built:* Yet a woe lies not againſt thoſe, who conſcientiouſly endeavouring to build, cannot finiſh it. Chriſt accounts thoſe his enemies, and cals them out to deſtruction, who ſay, *We will not have this man to raign over us:* But they may be in the roll of Chriſts friends, and he may be preparing ſalvations for them, who being ſeriouſly upon that deſign, yet fail in advancing his raign. If that be not our caſe, I grant, there is no reaſon any mans faith ſhould have life, that we ſhall live.

But if it be (as I believe it is) our faith hath reaſon to hold up in life and ſtrength too, that we ſhall live: For we

we know Christ works by degrees in the hearts of his people. *Light comes not in all at once.* In the prophecy of *Ezekiel, The waters of the Temple were first but to the ancles, and then to the knees, and then to the loins, and then it was a river of waters to swimme in, a river that could not be passed over. We must give providence leave to go it's own pace.* Things are still under consideration, *The plummet is still in the hand of Zerobbabel,* and who knows to what perfection the work may be brought in a short time? It is not the doing of what comes short of the minde of Christ, but a resolving not to do the minde of Christ, which makes a people hopelesse.

When Christ was in the world, he was not received presently; Did he therefore fire the world presently about their ears, and destroy those places which received him not? When some perswaded him to doe so, he tels them, *Ye know not of what spirit ye are.* There's many a good man, who, if he knew his own spirit, would be asham'd of it. Christ is not so fierce as many Christians are. It's true, his anger when it burns is infinitely fierce, and who can abide it? But we know he is patient, and he is patient very long, even unto those who knowingly abuse him; much more toward those who are sincerely seeking after him. He is patient to those who abuse him, and patient so long, that they take occasion (cause they have none) to scorn and mock him, *Where is the promise of his comming?* And, *Let the Lord hasten his work that we may see it.* Much more will he be patient towards those who are praying, consulting and enquiring, though as yet they should not come up to give him the honour due unto his name.

When the Jewish worship was cast out, and the Ceremoniall Law abolished; the Apostles themselves being alive, and

and preaching it, Chriſtian worſhip was not received in a day or in a year: the Apoſtles were long working it into the hearts of believers. And we may read in the 14th Chapter of the Epiſtle to the *Romans*, how much bearing there was exerciſed, and how much forbearing towards thoſe who were not yet come up to Goſpel heights, either of their dutie, or of their priviledge? Therefore (I ſay) though this Objection ſhould ſtand a while in the letter of it, yet we need not fall in our hopes; though we are not where we ſhould be either in worſhip, or in Government, yet Chriſt will bear, while we are ſeeking and enquiring with ſincerity that we may. Chriſt will at laſt break thoſe, who wilfully break his bands, and caſt away his coards from them. And all they who in uprightneſſe pray and endeavour that his Government may be ſet up, ſhall be heard and bleſſed, though perhaps, not in their own way.

A third Objection lies thus, But there are many errours, and ſtrange opinions amongſt us: Tares grow up, and are like to overgrow the wheat: ſores and ſickneſſes over-run many mindes. Can a people thrive, who have ſuch diſeaſes upon them? Can the Phyſitians who behold theſe diſtempers, offer us any hope that the patient ſhall live?

I think no fore-head can deny that there are errours amongſt us: and ſome very dangerous deſtructive and damnable, perverting ſouls, and waſting the vitals of religion.

Errours are not to be ſported with. Who can love Chriſt and errour too, much leſſe plead for, and give it patronage? *Chriſt is truth.* And though perſons erring may have our charity, yet no errour ought to have our love: though many who erre may have much of our patience,

patience, yet there is no errour (how ſmall ſoever) ſhould any of our have countenance.

But to this ſad Objection, I anſwer.

Firſt, Poſſibly there are more errours named then are. All is not errour which every one thinks to be errour. We know who ſpake it, *After the way which they call hereſie, ſo worſhip I the God of my fathers* (Act. 24. 14.) and they were no mean, no unlearned men who called that way hereſie. And I ſhall never believe all *Hereſiographers* for his ſake, who put *Aerius* into his Catalogue for oppoſing Prelacy. There may be an errour in taxing ſome with errours.

But ſecondly, Whatſoever is an errour, or an hereſie, whatſoever is contrary to wholeſome Doctrine (ſuch opinions are knowable, elſe all rules about dealing with them were vain) Whatſoever (I ſay) is an errour or hereſie, let all the penalties which Chriſt hath charged upon it be executed to the utmoſt: *If we favour errour, I know not how we can with confidence lift up our eyes to Chriſt for favour.* If Chriſt would not have had errour to be oppoſed, vvhy hath he left us means both for the oppoſition and ſuppreſſion of errour? As he hath given a *compleat Armour* to every Chriſtian wherewith to fight againſt the vviles and temptations of the devil; ſo he hath given a *compleat Armour* to his Church, vvherewith to fight againſt all the errours and unſound doctrines of ſeducers. Therefore ſearch the *Magazines of the Goſpel*, bring out all the artillery, ammunition and weapons ſtored up there, look out all the chains and fetters, the vvhips and rods, vvhich either the letter of the Goſpel, or the everlaſting equity of the Law hath provided to binde errour vvith, or for the back of hereſie: let them all be imployed, and ſpare not. *I hope we ſhall never uſe* (I am perſwaded vve ought not) *Antichriſts broom to ſweep Chriſts houſe with, or his weapons*

weapons to fight againſt errours with. Chriſt hath formed and ſharpened weapons for this warre; we need not goe to the Popes forge or file. *We* (ſaith the Apoſtle) *have weapons in a readineſſe to revenge every diſobedience*; They are ready made to our hands; vve have them in a readineſſe, ſaith *Paul*, let theſe be ſheathed in the bowels of every errour, and corrupt opinion: and the event will ſhew (a thought that it will not, were an infinite diſparagement to the wiſdome of Chriſt, who hath appointed them) the event, I ſay, will ſhew that *theſe weapons of our warfare are not carnall, but mighty through God*; not a wooden dagger, or ſpears of bulruſhes, no pot-guns, or paper-ſhot, as ſome (at leaſt in conſequences) blaſpheme, *but mighty through God to the caſting down of ſtrong-holds, and the bringing of every thought into captivity to the obedience of Chriſt.* And when errours are more then erroneous (tumultuous or blaſphemous) the generall rules of the word will ſhew us expedients, fit to meet with ſuch diſtempers. If we thus proſecute and oppoſe the errours of theſe times (which I conceive no man is hindered from doing in his ſphear, though all the ſphears wherein this may be done, are not in a deſired motion) If, I ſay, we thus proſecute errour, and contend for truth, we may keep our hopes alive, that as vve are not dead but alive, ſo *we ſhall not die, but live*; that, yet Counſels at home, and Armies abroad ſhall proſper; that, this ſhall not be the laſt Thankſgiving day, which this great Aſſembly ſhall keep for received victories; that, God will yet go on to crown this Nation with ſo many mercies as ſhall fill both the preſent age and poſterity with books and declarations of what God hath vvrought. A ſervice, to which *David* engageth himſelf in the next vvords of the text, *I ſhall not die, but live*; *and declare the works of the Lord.*

And declare the works of the Lord.

The generall iſſue of vvhich vvords, as conſidered in conjunction with the former, is,

That all received mercies ſhould be deſigned to the glory of God.

This is the deſign of the Saints, when they pray for mercies (Joel 2.14.) *Who knoweth if he will return and repent, and leave a bleſſing behinde him*; For vvhom? for you? Nay, *Even a meat-offering, and a drink-offering to the Lord your God.* The captive Jews vvere taxed, becauſe they faſted for themſelves, and not unto God (*Zech.*7.) It muſt be the project of prayer and faſting, that we may receive mercies to honour God with: and it ſhould be our project in daies of praiſe and thankſgiving to honour God vvith the mercies vve have received. So much of our lives is as loſt, and ſo many of our mercies are as buried, with which the name of God is not lifted up and advanced. *To ſeek our own glory, is not glory*; or to deal vvith God, as the Story ſpeaks of one, who vvrote the founders name that had been at the coſt and charge of a curious fabrick upon the plaiſter of the vvall, but cut his own name in a marble ſtone underneath: While vvorldly men beſtow outward thanks on God, *Their inward thought is, that their houſes ſhall continue for ever, and their dwelling place to all generations, and they call their lands after their own names*, Pſal. 49. 11. To give God a day of vocall praiſes, and to reſerve the chief, the fatteſt of the honour to our ſelves, is to mock God in ſtead of praiſing him, and to commit ſacriledge, while we are offering *holy things.*

But I cannot ſtay upon that generall. Take this in ſpeciall.

That

That to declare the works of the Lord, is the debt of honour and duty, which we ought to pay him for all the work he is pleaſed to do for us.

The works of God are his counſels acted, *Pſal.* 31.19. *O how great is thy goodneſſe which thou haſt laid up for them that fear thee?* The goodneſſe of God is laid up; in what Storehouſe doth God lay up this goodneſſe? Surely, in his own breſt: there he laid up the creation of the world from all eternity, and there he laid up the redemption of man, and wrought it *in the fulneſſe of time*: There he laid up all the deliverances which at any time he hath wrought for his Church. *O how great is thy goodneſſe which thou haſt laid up!* (then follows) *which thou haſt wrought for them that truſt in thee, before the ſonnes of men.* The works of God are the goodneſſe of God made viſible, they are as ſo many beams or raies of the power, wiſdome, faithfulneſſe and juſtice of God. God declares himſelf in his works, *The inviſible things of him from the creation of the world, are clearly ſeen, being underſtood by the things which are made, even his eternall power and God-head,* Rom. 1.20. The vvork of Creation declares much of God, but the works of Providence declare more. And as God declares himſelf in his works, ſo we muſt declare the works of God. But how ſhall we make this declaration?

There is a five-fold declaration of the vvorkes of God.

The firſt is an *Arithmeticall declaration*; the originall vvord in the text primarily ſignifies, to make a catalogue or an enumeration of things, and ſo of the works of God, ſetting them down by number. Thus God himſelf declares his works (Judg. 10.11,12.) *Did not I deliver you from the Egyptians, and from the Amorites, from the chil-*

dren of Ammon, and from the Philiſtines? The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and ye cried to me, and I delivered you out of their hand. Here is nothing but the bare names of deliverances ſet down, ſeven in number: So many you have received from me, ſaith the Lord. As if we ſhould write now, *The battell at* Keinton *one, The battel at* Newbery *two, The battel at* Chereton-Down *three, At* Marſton-moor *four, At* Nazeby *five, At* Langport *ſix, At* Torington *ſeven,* & the disbanding of the late Army in the Weſt without battell, which may go for *many victories, &c.* And this is a declaration which becometh us; ſome pens have done this to my hand already; there is an Arithmeticall declaration of our mercies and victories in the *Field,* and over *Strong-holds* this laſt year, newly ſet out and printed, and I think the number is ninety and one, beſides ſome remarkable ones given in ſince: we may conclude this declaration with that of the Pſalmiſt, *Many, O Lord, are the wonderfull works, which thou haſt done, and thy thoughts which are to us ward, They cannot be reckoned up in order unto thee, if we would declare and ſpeak of them, they are more then can be numbred,* Pſal. 40. 5.

Secondly, There is a *logicall declaration* of the works of God, when we ſhew the ſeverall kindes of them; as, the work of *Creation,* the work of *Redemption,* the work of *Providence*; and diſtribute theſe into works of mercy, or works of juſtice; into thoſe works wherein God protecteth his people, or wherein he deſtroyeth his enemies; and thoſe either in defeating their Counſels, or in overthrowing their Forces. Many ſuch diviſions, and ſubdiviſions, differences and properties alſo of the works of God may be ſet forth in a *logicall declaration.*

Thirdly, There is an *hiſtoricall declaration,* when beſides

ſides the ſeverall kindes and differences of the works of God, we declare the perſons acting, the places, the times, the counſels, the managing of the ſeverall actions, the events and ſucceſſes, the iſſues and fruits, the effects and conſequences of every undertaking. Such conſiderations as theſe make up the hiſtory of the works of God.

The fourth is, a *Rhetoricall declaration*; when beſides a bare narrative of the facts, *&c.* (which is proper to hiſtory) we labour to finde out the ſeverall circumſtances and aggravations of every work, which may raiſe up our ſpirits, and warm our hearts in conſidering of, and looking over them. It is our duty to make more then bare narratives and hiſtories, we muſt clothe them with eloquence, and make oratory doe homage to the honour of God. The holy Pen-men have been admirable in this, read *the Song of Moſes* (Exod. 15.) *The Song of Deborah* (Judg. 5.) *The Song of David, in the day that the Lord had deliv ered him out of the hands of all his enemies, and out of the hand of Saul* (2 Sam. 22.) and you will finde them over-matching all Poets and Heathen Oratours in depth of conceit, exactneſſe of ſtile, and flowers of Rhetorike, as much as the Sunne doth a Candle, or the ſpirits of wine the dregs of it. Thus ſhould we poliſh and garniſh, embroider and bedeck the works of God, not with vain oſtentation of wit, not with affectation or pedantick pomp of words, but with ſobriety and holy gravity: Not, as *Auſtin* I remember cenſureth a paſſage in one of his own *Confeſſions*; it was, ſaith he *(Declamatio levis) slight declamation*, not *(Confeſſio gravis) a ſober confeſſion.* Some beſtow too much rhetorike upon confeſſion of ſinne. There may be pride in our confeſſions of repentance, and ſo there may be in our confeſſions of

praiſe. Our confeſſions therefore or our declarations of the works of God, muſt not be tainted with wantonneſſe and vanity, lightneſſe and curioſity, we muſt not flouriſh and *word it* only with God, but we ought to make as ſolidly rhetoricall declarations, as any ability that God giveth us, can reach unto.

For as it is not enough to make an *Arithmeticall confeſſion* of ſins, to tell God how many they are, how many in number as neer as we can; or, to make an *hiſtoricall declaration of them*, to ſet down the time and place, when and where we ſinned; but it is our duty to make rhetoricall confeſſions, to aggravate our ſins againſt our ſelves, to ſhew the Lord not only our ſinne, but the iniquity of our ſinne, the filthineſſe of our lewdneſſe, the abomination of our provocations: That (as the Apoſtle ſpeaks) *our ſinnes may become exceeding ſinfull*, Rom. 7.13. So here, the Lord muſt have more then a naked hiſtory of his works; or, a ſuperficiall declaration, that *This* and *That* was done; our hearts and heads ſhould be buſied in ſearching things to the bottom, and in giving an accent to every circumſtance. For, as a ſmall fact committed againſt God may be a very huge ſin: ſo a ſmall work done by God may be a very huge mercy. I ſhall give a few hints towards this Rhetorical declaration of the works of God.

Firſt, Conſider them in reference to the way which God takes to bring them about. He works ſometimes immediately by his own hand, and then his work is miraculous. He works at other times by weak and improbable means, and then his works are marvellous. He often makes oppoſitions, and croſſe counſels ſerve his ends, he makes a Table out of a ſnare, and what was intended for our caſting down, the occaſion of our ſtanding, wounds heal us; loſſes enrich us; diviſions unite us; our

our being overcome gives us the victory, and then his works are glorious.

Secondly, Conſider the ſtrength of oppoſers, their helpers and abettours, their heights and former ſucceſſes, their reſolvedneſſe and rage, their *pride* and confidences. From all theſe learn how vaſt a mercy it is to be delivered from them.

Thirdly, Conſider the time when God works for us. *The ſeaſon is as much as the mercy it ſelf.* We have had remarkable heightnings of mercie, from the dates of our mercies. What a remarkable mercy for the ſeaſon was the *Expedition to Gloceſter*, when we were, as it were dying, and giving all up? What a ſeaſonable mercy was the *victory at Naſeby*, in the beginning of the laſt year, when we were deſpondent, and ſinking in our ſpirits? You may finde the like ſeaſonableneſſe of many other mercies, *As words ſpoken, ſo actions done in ſeaſon, are like Apples of gold in pictures of ſilver.* With divers ſuch golden Apples, and ſilver pictures, God hath at once fed and delighted us.

Fourthly, Conſider, for whom God works. When for perſons undeſerving, and diſoblieging him continually. This is a mercy-raiſing conſideration indeed. As *Job*, (*Chap.* 7. 17.) ſpeaks in generall, *What is man that thou ſhouldſt magnifie him, and that thou ſhouldſt ſet thine heart upon him?* So we ſhould ſay at this time; What are we, and what is the Nation, that God ſhould magnifie us? a Nation againſt which there are ſo many objections, upon which there are ſo many ſinnes, a Nation which hath ſo many waies diſoblieged God; what are we, that God ſhould work ſuch wonders for us? When *David* offered *Mephiboſheth* great kindeneſſes, reſtoring him all the lands of his father, and inviting him to eat bread at his Table continually;

continually; *Mephiboſheth* who was but a lame man, and one that had mean thoughts of himſelf, ſtands amazed, *What is thy ſervant that thou ſhouldſt look upon ſuch a dead dog, as I am?* (2 Sam. 9. 8.) Though he was a man of honour by his birth (*Jonathans* ſonne) yet he ſpeaks thus low of himſelf (who am I?) at the offer of ſo great a favour. What then may we ſay of our ſelves, that God ſhould reſpect us, vvho may be called dead dogs before him? A people lame in his ſervice, unanſwerable to former mercies. When God muſt work as much for his own name, as by his own power; when God remembers to work for thoſe who have forgotten his works; when God is faithfull to thoſe who have diſtruſted him, how do theſe conſiderations of our lownes, heighten our mercies, and render our deliverances as ſo many wonders? Thus glory comes in to God by our abaſement: for, as in confeſſing the circumſtances of ſinne, ſome ſpeciall ſinfulneſſe of our hearts breaks forth upon every one of them, to humble us. So in confeſſing theſe ſpecialties of Gods works, ſome beam of his Wiſdome, Juſtice, Power, Patience or Goodneſſe breaks forth and irradiates all the mercies which we receive from him. Therefore be very carefull in making theſe Rhetoricall declarations: let not God have hiſtory and naked relations, but be diligent in finding, and eloquent in deſcribing every, even the leaſt paſſage of his providence. *The Rabbins have a ſaying, that there is a mountain of ſenſe hanging upon every Apex of the word of God*; I aſſure you, the leaſt *Apex* in the works of God, may have a mountain of goodneſſe and mercy hanging at it, did we but ſearch them out.

There is yet a *fifth Declaration* of the works of God, which I would rather preſſe, and it is more neceſſary then

then all theſe fore-mentioned, more neceſſary then either your *Arithmeticall*, or your *Logicall*, or your *Hiſtoricall*, or your *Rhetoricall* declarations, and that is a *declaration purely theologicall, or a practicall declaration of the works of God.*

Right Honourable and beloved, God will bear with us, though we ſhould be ſomewhat out in our *Arithmetike*, and indeed the works of God exceed our *Arithmetike*, they are innumerable; God will beare with us though we are not ſuch exact *Logicians* to methodiſe his works, to give their deſcriptions, definitions, kindes differences and properties: God will beare with us, though we are but *mean Hiſtorians, but flat, feeble and languide Orators*, if yet we come up in this laſt act, and make him a full, a hearty, a pithy declaration of his works, by ours. *The Lord is better pleaſed with the language of our hands, then with the language of our tongues*; and we honour God more with the words which our works ſpeak, then with the words which our mouths ſpeak. I beſeech you therefore make this declaration as full as may be; Let your *feet* declare, and your *fingers* ſpeak to the whole Nation, yea to all the world, what God hath done for us. It will be a very ſad thing if declarations of the works of God ſhould be made only in ſermons, or written in books, and none found written in our hearts and lives: If it ſhould be ſo, mercies will be our burdens as much as judgements have been, and the heavier burdens too. The Baptiſt exhorts, (Matth. 3.) *Bring forth fruit meet for repentance*: I exhort, bring forth fruit meet for mercies, for victories; bring forth fruit meet for dayes of thankſgiving. And give me leave a little to drive this point more home, and to

faſten it more diſtinctly upon your ſpirits.

Firſt, I would beſpeak the whole *Kingdom of England. O England*, be carefull to make this practicall declaration of the works of God. God appears as unbending his bowe, and putting his arrowes up to his quiver, as ſheathing his ſword, and repenting of thoſe evils of puniſhment which he determined againſt thee; make haſt to declare this work of the Lord, by repenting of thy evils of ſinne, and by turning to God in duty, from whom thou haſt departed, and whom thou haſt provoked by thine iniquity. God hath given the Armies of thy enemies into thine hand, and he hath cauſed their ſtrong holds to ſubmit. O *England*, declare this work of the Lord, by preparing a new war againſt thoſe Armies of outragious luſts which encamp in all places, and fight againſt the ſoul; by planting batteries againſt the ſtrong holds of fooliſh cuſtoms, and vain practices, received by tradition from our forefathers. *The Lord* hath broken the yoke of thy oppreſſours, and taken their burthens from off thy ſhoulders. *O England*, declare this work of the Lord, by thy willingnes to put thy neck under whatſoever is the yoke of Jeſus Chriſt, and thy ſhoulders to his burthen. God hath much purged, and ſtill preſerves the Ordinances of his worſhip, he ſtill continues the Goſpel to thee, and many faithfull Miniſters to diſpence it. *O England*, declare this work of the Lord by prizing pure worſhip, by improving the Goſpel, and honouring the diſpenſers of it, by ſaying, how *beautifull are the feet of thoſe, who bring thee the glad tidings of everlaſting peace?* God hath ſhewed that he worketh freely, he hath wrought beyond all obligations. *O England*, declare this work of the Lord: Be faithfull, ſeeing thou art

under

under ſo many obligations; perform cheerfully and ſincerely all the *Vows and Covenants* which are upon thee, to the utmoſt of thy power and opportunities.

Laſtly, God hath ſhewed himſelf a friend to thy friends, and an enemy to thy enemies. *O England, declare this work of the Lord.* Do not thou by unkindnes or hard uſage, ſadd the hearts of any of Chriſts friends, or by thy flatteries and unworthy complyances give his enemies occaſion of rejoycing.

Let the Honourable Houſes of Parliament be perſwaded to make. *This declaration of the works of the Lord.* He ſhines upon your counſels, and hath exalted you in them; *Declare this work of the Lord*, by exalting and ſetting up his name in all your counſels: make it appear to all the world, that you are ſo far (which poſſibly may have been the jealouſie of ſome) from not admitting Chriſt petitioning at your doors, that you are daily petitioning him to command in your hearts, and over all your waies. God by works of wonder hath maintained *your priviledges, your honours, and your houſes: declare theſe works of the Lord*, by maintaining the honour and priviledges of his houſe, and by the advancement of his ſervice. God hath done juſtice and judgement in the land to admiration: *he hath wrought terrible things in righteouſnes: declare this work of the Lord* by the exactnes of your juſtice, by your ſtreamings out of righteouſnes towards all the people of this land, and by cloathing your ſelves with judgement: Let it be as hangings about your walls, as a crown and a diadem upon your heads: break the teeth of oppreſſours, be eyes to the blinde, ears to the deaf, feet to the lame, Fathers to the poor, and the cauſe which ye know not, ſearch ye out. And whatſoever

ye doe in the cauſe of God or of his people, doe it with all your might, for the Lord hath wrought with all his might in your cauſe.

Let this renowned City be exhorted carefully to make this *declaration.* God hath been as a wall, as a wall of fire, as a place of broad rivers, as gates of braſſe and barrs of iron to this City, to keep out the enemy. *O declare this work of the Lord,* by letting your *Heart-gates* ſtand open continually to truth and holines. *Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, that the King of glory may come in.* God hath bleſſed you in your coſts and charges, in your counſels and correſpondencies, *&c.* for and with the *publique intereſts. Declare this work of the Lord* by continuing ſtedfaſt to that intereſt; Be not unwilling to venture for the time to come, (if the like occaſions ſhould call for it) either in your perſons or purſes, God having made you ſo good a return both in City and Nationall bleſſings for your former adventures. God hath wrought graciouſly in preſerving *your City* from fire, your eſtates from plundering, your perſons from ſlavery; *declare and ſhew forth theſe works of the Lord* by improving your eſtates, your power, your lives and liberties to make this a *City of Refuge* for the oppreſſed, *A ſolace to the Saints, A mart of righteouſnes* to the Nations round about. God hath not ſuffered violence to enter your ſtreets, let not deceit and guile lodge in your ſtreets: God hath not puniſhed you with famine or want of bread: let not fulnes of bread be your ſinne. God hath preſerved commerce and trade for your bodies: Declare this by making more voyages (like *royall Merchants*) to the *port of Heaven,* by trading more for your own ſouls, by trading more for the ſouls of

of others within your line. There is a good work in hand, for the helping, not only of poor bodies, but of poor ſouls, I mean of thoſe who are deſtitute of dwellings and unimployed, whether elder or younger, men, women or children. This is a noble work, a work well becomming not only the *Magiſtrates* of *this City*, but the *Parliament of England*. Diſorderly poor (who live not only without government, but without God in the world) being ſo great a ſcandall both to this City, and to the whole Kingdom.

Laſtly, let all the faithfull Miniſters in the land ſet about the ſtudy of this *Theologicall declaration*: the greateſt part of the work lies upon us, our whole work lying in *Theologie*. It is not our books or ſermons, but our lives and works in the whole diſcharge of our Miniſtry which reach this duty. *We*, by our painfulnes, by our patience, by our zeal, by our humility, by our watchfulnes, by our earneſt deſires of maintaining union and unity in the Churches of Chriſt, and among all *eſtates* in the land, *we* by being an example of the beleevers, in word, in converſation, in charity, in ſpirit, in faith, in purity, ſhould declare what God hath wrought. God ſeems to aim at the reconciling of hearts, at the healing of breaches, at the atoning of differences; He ſeems to be bringing in peace among us. Let not any of us make new diviſions and rents, or make the former wider and leſſe curable then they are. God hath freed us from many burdens, from that ſore bondage under which many of us groaned and complained bitterly both to God and man, and gave both no reſt, till they gave us eaſe. Let us declare this work of the Lord by our ſenſiblenes that others may yet be burdened, and by our care that they

be not; Let us deſire that no burden may be laid, but of *neceſſary things,* of ſuch things as the wiſedom of Chriſt hath made neceſſary: we ſhould know the heart of one oppreſſed in conſcience, ſeeing we our ſelves were but lately ſo oppreſſed, and are now releeved.

God hath appeared to us as a *workman that needs not be aſhamed:* Let us all (according to that counſell of the *Apoſtle to Timothy*) behave our ſelves as workmen (in the ſervice of the Goſpel) that need not be aſhamed, *rightly dividing the word of truth.*

Thus I have epitomized and contracted the great volume of our practicall declaration of the works of the Lord into ſome few overtures, eſſayes and offers about it. I beſeech you ſtay not in any of the former, how exactly ſoever they may be framed, (I hope you will have them more exactly framed before you go hence But ſtay not in them) give God his glory in this which is the laſt, and higheſt declaration of his works: give him glory in all, but chiefly in this.

But may we not (in dayes of thankſgiving) make mention of any, but of the works of the Lord? Doth the Lord work alone? Or have his hands only brought all theſe things to paſſe?

In the work of creation God did all alone, and in many works of providence God only works; *He keeps ſtate in ſome works,* no man acts with him. But in moſt of his works, and in thoſe we are this day declaring, he acts (as I may ſo ſpeak) in conſort with the creature; it is ſeldom that God hath an immediate attingence with effects; He uſeth and delights to uſe the ſervice of men. *Atheiſts* of old ſcorn'd at the work of creation, and asked (*Quibus machinis*) with what tools or inſtruments, with what

what engines, ladders or ſcaffolds the Lord did ſet up this mighty frame of heaven and earth? but in the works of providence we may ſoberly ask, (*Quibus machinis*) with what tools and inſtruments, by what hands or counſells hath he done theſe things? His hands are viſible, his tools are plain before our eyes in moſt of theſe works: yet becauſe the whole effect, or the effectualnes of all inſtruments is from his co-working and concurrence; therefore little mention is to be made of inſtruments, all muſt be aſcrib'd to him. God will have us uſe means, as if he were to do nothing; and he looks to be honoured, as if means had done nothing.

Yet means and inſtruments may be remembred, yea, inſtruments muſt be remembred in their place. The Lord is ſo jealous of his *great name*, that he permits not any to come in competition with him; yet he is ſo zealous of his ſervants *good name*, that he is willing they ſhould have honour in a ſubordination to himſelf. Hence we finde, that though *David* ſaith, *I will declare the works of the Lord*: yet the Lord takes care for, and makes a declaration of the works of *David, and of his worthies*. In the ſecond book of Samuel (*chap.* 23. 8.) we have a *catalogue of Davids worthies*, and of their exploits ſet down in particulars. Though the ſtory of the Bible be the moſt exact and compendious that ever was vvritten, yet God vouchſafeth faithfull and vvorthy inſtruments a place in that.

And therefore, though the fatnes and the ſtrength of our *Euchariſticall ſacrifice*, ought to be beſtovved upon the Lord, yet be not unmindfull of thoſe, whom the Lord hath uſed as his tools and inſtruments, as his ſword and buckler to do theſe great works for us, and to fight

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our battels. Let not any of thoſe *Honourable names*, who from the beginning of theſe warrs and troubles, have valiantly interpoſed themſelves, and ſet their bodies and eſtates in the breach between us and danger, be forgotten, or ſlightly remembred. Let it never be charged upon the *Parliament or Kingdome of England*, that they have been unmindefull of, or ungratefull to any *of thoſe Heroes*, whom God hath uſed as their *Saviours, and Protectours*; Let them all receive, and enjoy rewards both of honour and of bounty. And let thoſe by whom God is now acting, and vvhoſe moſt memorable ſucceſſes in action, give the occaſion of this dayes joy and ſolemnity, *be acknowledged, and acknowledged, thank't and thank't.* I am perſwaded t'is both honour and reward enough to many of them, that they do God and their countrey ſervice; but God requires that they vvho ſerve us, ſhould have reward and honour.

Let not *England* diſcourage valour, faithfulnes, and unwearied induſtry in *Any*, or in *Theſe*, vvho have given not promiſes only, but proofs of theſe *Three martiall accompliſhments. To deſpiſe the inſtruments of our civill, as well as of our ſpirituall ſalvation, is to deſpiſe the God of our ſalvation.*

And to all the *Members of the Honourable Houſes of Parliament*, who have faithfully ſtaid by, tended and watcht with this troubled, ſick and languiſhing Nation theſefive or ſix years paſt, the whole *Kingdome of England* is obliged to *ſpeak their thanks*; and to ſay concerning them, as Chriſt (*Luk.* 22.28.) once did to his Diſciples, *Ye are they which have continued with me in my temptation*; As a reward of which pains and patience, Chriſt in the next words tell them, *And*

I appoint unto you a Kingdom: Though we have not a Kingdome to appoint you, yet we ought to wiſh you the beſt and faireſt portions in the Kingdome, A *Jacobs bleſſing*, even *the Dew of Heaven, and the fatneſſe of the earth, and plenty of corn and wine, all as the gift of God.* And that *the people of the Land* (in the capacity ye are now in) *may ſerve you, and the Nation bow down to you.* Thus it becomes us to bleſſe our Helpers, and to bleſſe God for our Helpers, leſt our unthankfulneſſe and murmurings, cauſe the Lord (as he threatned *Iſrael*, Iſa. 3.) To take away from *England the ſtay and the ſtaffe*, not only *the ſtay and the ſtaffe* of our Naturall lives, *Bread and water* (*verſ.* 1.) but *the ſtay and the ſtaffe* of our Civil and Spirituall lives (verſe 2, 3.) *The mighty man, and the man of warre, the Judge and the Prophet, and the prudent, and the Ancient; The Captain of fifty, and the honourable man: And give children* (froward men) *to be our Princes, and babes* (weak and impotent ones) *to rule over us.*

And now let the *Preſervers* joyne with the *preſerved*, *They* who have laboured, with *Thoſe* who eat the fruit of their labours, in bleſſing and praiſing the Name of God, by whom it is, *That we are not dead, but alive*, by vvhom it is that vve and our friends are not only alive, but (as *David* once complain'd about his enemies (*Pſal.* 38.19.) *lively and ſtrong*, or, (as another tranſlation hath it) *live and are mighty.* Let us all joyne in praiſing God, vvho hath given us hopes for the future, *That we ſhall not die, but live*, and hath given us this preſent opportunity, *To declare the works which he hath done*; *Theſe wonderfull*

works in keeping us alive and lively, in filling us with good hope, that we ſhall live to declare more and greater of his works then theſe. That, as at this time it is, ſo likewiſe it ſhall *yet* be ſaid in *our Engliſh Iſrael*, WHAT GOD HATH WROVGHT.

FINIS.

William Jenkin.

Reformations Removed.

Die Jovis 26. February, 1645.

IT is this day Ordered by the Lords in *Parliament*, that this Houſe give thanks to Mr IENKYN, for his great pains taken in the Sermon he Preached yeſterday in the Abbey Church *Weſtminſter*, before the Lords of *Parliament*, it being the day of the publike Faſt; And he is hereby deſired to Print and publiſh the ſame: which is not to be Printed by any, but by authority under his own hand.

J. Brown, Cler. Parl.

I Appoint *Chriſtopher Meredith* to Print my Sermon.

William Jenkyn.